

Grace & Holy Trinity Church

an Episcopal parish on Monroe Park



The Holy Eucharist Rite Two

Maundy Thursday (Year B)

March 28, 2024

7:00 p.m.

Release Information

Photographs and video of our services help keep our community connected and give visitors an idea of what to expect attending our church. If you do not want to be photographed or appear in our live and recorded services, please let an usher know so that you can be seated in an area that is not visible on camera.

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Welcome

Welcome to Grace & Holy Trinity. Ever aspiring to be more like Christ, we strive to be a warm and welcoming Episcopal parish, ever mindful of the needs of others. We seek to be inclusive to all, including the LGBTQIA+ community. We hope you will find a family here with us, whether you are a college student, Richmond newcomer, out-of-towner, or a long-time resident looking for a new church home. We open our arms and our hearts to you! **If you are visiting**, please fill out the **Connect Card** in the pew rack and place it in the offering plate during the service. Sign up for the **Weekly News** with the Connect Card or at ghtc.org/news. If young children get restless, you are welcome to use our library. **Changing tables** are located in the family restroom near the choir room. A greeter can direct you.

Today's Worship Participants

The Reverend Gregory Bezilla, *Celebrant*

The Reverend Stephen Y. McGehee, *Preacher*

The Reverend Paul Evans, *Deacon*

Dorie Baker, Lucie Baker & Mary Lecky, *Acolytes*

Marcia Hailey & Kathy Wommack, *Lectors*

Catherine Perrin, Abigail Stinnett & Chase Peak, *Chalice Bearers*

The Word of God

*The Prelude marks the beginning of our worship
and is intended as a time of quiet prayer and reflection for all.*

Please silence your devices.



Prelude

“O Sacred Head, Sore Wounded” | Dietrich Buxtehude

Stanley M. Baker, *Organist*

Processional Hymn

“O sacred head, sore wounded”

All stand as you are able and sing.

The Hymnal 1982 #168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930);
 st. 4, tr. James Waddell Alexander (1804-1859), alt.

Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612);
 adapt. and harm. Johann Sebastian Bach (1685-1750)

Opening Acclamation

BCP p. 274

Celebrant Bless the Lord who forgives all our sins.

All God's mercy endures forever.

The Collect for Purity

BCP p. 355

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Kyrie
All sing.

BCP p. 356
The Hymnal 1982 S 96

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord,

Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Lord,

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

Lord, have mer - cy, have mer - cy.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1928); arr. Richard Proulx (b. 1937)

Celebrant The Lord be with you.

All **And also with you.**

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

The Old Testament Reading

Exodus 12:1-4, 11-14

Lector A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Lector The Word of the Lord.

All **Thanks be to God.**

The Response

Hymn Paraphrase of Psalm 116:1, 10-17 *Psalms for All Seasons*

All sing.

BCP p. 759

1 What shall I ren - der to the LORD for all his
2 Sal - va - tion's cup of bless - ing now I take and
3 His saints the LORD de - lights to save; their death is

ben - e - fits to me? How shall my life, by grace re -
call up - on God's name. Be - fore his saints I pay my
pre - cious in his sight. He has re - deemed me from the

stored, give wor - thy thanks, O LORD, to thee?
vow and here my grat - i - tude pro - claim.
grave, and in his ser - vice I de - light.

4 With thankful heart I offer now
my gift and call upon God's name.
Before his saints I pay my vow
and here my gratitude proclaim.

5 Within his house, the house of prayer,
I dedicate myself to God.
Let all his saints his grace declare
and join to sound his praise abroad.

Guitar chords do not correspond with keyboard harmony.

Words: *Psalter*, 1912, P.D.

Music (ROCKINGHAM 8.8.8.8): *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807), 1790, P.D.

The Epistle

1 Corinthians 11:23-26

Lector A reading from the First Letter of Paul to the Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Lector The Word of the Lord.

All Thanks be to God.

Gradual Hymn

"Ah, holy Jesus"

All stand as you are able and sing.

The Hymnal 1982 #158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

(continues on next page)

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930)

Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

Please remain standing.

The Gospel

John 13:1-17, 31b-35

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

All **Glory to you, Lord Christ.**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also

should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

“Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

Deacon The Gospel of the Lord.

All Praise to you, Lord Christ.

Please be seated.

The Sermon

The Rev. Stephen Y. McGehee

The Washing of Feet

Those who desire to have their feet washed are invited to come forward to the chancel. Please be prepared to remove your socks and shoes. You may choose to have one foot or both feet washed. Those who desire to participate by washing the feet of others are asked to touch the shoulder of someone who is washing feet and take his or her place at the basin.

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

Music at the Washing of Feet

“Jesu, Jesu, fill us with your love”

All sing.

The Hymnal 1982 #602

Chorus

Je - su, Je - su, fill us with your love, show
us how to serve the neigh - bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their
2 Neigh - bors are rich and poor, neigh - bors are black and
3 These are the ones we should serve, these are the ones we should
4 Lov - ing puts us on our knees, serv - ing as though we were

Repeat Chorus

feet, Mas - ter who acts as a slave to them.
white, neigh - bors are near - by and far a - way.
love. All are neigh - bors to us and you.
slaves; this is the way we should live with you.

Words: Ghanaian; tr. Thomas Stevenson Colvin (b. 1925), alt

Music: *Chereponi [Jesu, Jesu]*, Ghanaian folk song; adapt. Thomas Stevenson Colvin (b. 1925)

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Please stand as you are able.

The Prayers of the People

Form IV | BCP p. 388

Celebrant Let us pray for the Church and for the world.

A brief silence follows each petition.

Leader Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

All Hear our prayer.

Leader Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Lord, in your mercy

All **Hear our prayer.**

Leader Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Lord, in your mercy

All **Hear our prayer.**

Leader Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy

All **Hear our prayer.**

Leader Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

All **Hear our prayer.**

Leader We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy

All **Hear our prayer.**

Deacon We pray together as we discern the calling of a new Campus Minister and a Priest in-Charge.

All **Come Holy Spirit. Open our ears to hear your quiet whispers, our eyes to see clearly the challenges and possibilities before us, and our hearts to feel your loving presence. Guide us in these search processes so that we may seek to do your will. Give us the mind of Christ. Bestow upon us the gifts we need to do the task that has been set before us. Hear our prayers, O God: Father, Son, and Holy Spirit. Amen.**

Silence

The Celebrant adds a concluding Collect.

BCP p. 395

Celebrant Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. **Amen.**

The Peace

BCP p. 360

Celebrant The peace of the Lord be always with you.

All And also with you.

Please be seated.

Welcome and Announcements

The Holy Communion

Offertory Sentence

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.

Matthew 5:23-24



To donate or pay your pledge, scan the QR code or visit ghtc.org/give.

Offertory Anthem

“If Ye Love Me” | Thomas Tallis

Parish Choir

If ye love Me, keep My commandments,
And I will pray the Father,
And He shall give you another Comforter,
That He may abide with you for ever.
Ev’n the Spirit of truth,
That He may abide with you for ever.
Ev’n the Spirit of truth.

Doxology

The Hymnal 1982 #380 (vs. 3)

When the altar is set for communion, all stand as you are able and sing the following:

**Praise God, from whom all blessings flow,
Praise him, all creatures here below.
Praise him above, ye heavenly hosts.
Praise Father, Son, and Holy Ghost. Amen.**

Please stand as you are able.

The Great Thanksgiving

Eucharistic Prayer A | BCP p. 361

Celebrant The Lord be with you.

All And also with you.

Celebrant Lift up your hearts.

All We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

All It is right to give our thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

The Celebrant continues with the Proper Preface and says,

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. *BCP p. 379*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus & Benedictus

All sing.

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na

The musical score is written for two voices (Soprano and Bass) and piano accompaniment. It consists of five systems of music. Each system has a vocal line (Soprano and Bass) and a piano accompaniment line. The key signature is B-flat major (two flats) and the time signature is 4/4. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord, God of power and might, hea - ven and earth are full, full of your glo - ry. Ho - san - na in the high - est. Ho - san - na".

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1928); arr. Richard Proulx (b. 1937)

Please remain standing, as you are able.

Celebrant Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

The Celebrant continues with the Eucharistic Prayer...

The Memorial Acclamation

BCP p. 363

Celebrant Therefore we proclaim the mystery of faith:

All **Christ has died.**
 Christ is risen.
 Christ will come again.

The Celebrant continues with the Eucharistic Prayer...

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer

Ecumenical Version | BCP p. 364

Celebrant As our Savior Christ has taught us, we now pray,

All **Our Father in heaven,**
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
 as we forgive those
 who sin against us.
Save us from the time of trial,
 and deliver us from evil.
For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.

The Breaking of the Bread

BCP p. 364

The Celebrant breaks the consecrated Bread. | A period of silence is kept.

Agnus Dei

The Hymnal 1982 S 164

Parish Choir

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

The image shows two systems of musical notation for a choir. Each system consists of a vocal line (treble clef) and a bass line (bass clef). The music is in G major (one sharp) and 4/4 time. The lyrics are: 'Je - sus, Lamb of God: have mer - cy on us.' and 'Je - sus, bear - er of our sins: have mer - cy on us.'

Je - sus, re - deem - er, re - deem - er of the world:
 give us your peace, give us your peace.

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The lyrics are written below the notes. The first system is for the first line of the hymn, and the second system is for the second line. The music is in G major and 4/4 time.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937)

Please remain standing, as you are able.

Celebrant The Gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All baptized Christians are invited to receive Communion.

If you would like to speak to a priest about baptism, please contact The Rev. Greg Bezilla at (804) 359-5628 x17 or email at gbezilla@ghtc.org.

“The Last Shall Be First.”

Matthew 19:30

Those who prefer to receive the sacrament while seated in the congregation will be communed at the beginning of Holy Communion. **Please raise your bulletin and the Eucharistic Ministers will bring the sacrament to you.**

For a **gluten-free wafer**, please bring a blue gluten-free card from the pew rack to the altar rail. If you do not wish to receive Communion, you may come forward for a blessing.

All remain seated.

Communion Hymn

All sing.

“Go to dark Gethsemane”

The Hymnal 1982 #171

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fer - ing, shame, or loss; learn of him to bear the cross,
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854)

Music: *Petra*, Richard Redhead (1820-1901)

Post-Communion Prayer

BCP p. 365

Celebrant Let us pray.

All Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

The choir, lay ministers and clergy depart before the Stripping of the Altar begins.

The congregation may sit or kneel.

The Stripping of the Altar

The Stripping of the Altar symbolizes the desolation and mourning associated with Jesus' arrest and impending crucifixion. It represents the stripping away of Jesus' dignity and the abandonment he experienced during his trial and crucifixion. It also serves as a preparation for the solemnity of Good Friday. Everything is stripped from the sanctuary, except for the Cross, a cruel instrument of death and oppression, which is veiled until the Great Vigil of Easter.

The Washing and Anointing of the Altar

Washing and anointing the Altar on Maundy Thursday in the Episcopal Church symbolizes purification and consecration. The act recalls Jesus' washing of the disciples' feet as a symbol of humility and service, and it represents the renewal and dedication of the church's sacred space in preparation for the celebration of the Eucharist during the Great Vigil of Easter and Easter Day services. Additionally, the anointing with oil signifies the sanctification and blessing of the Altar as a central place of worship and communion with God in Christ.

Psalm 22

Chanted by Sextet

Plainsong Chant | BCP p. 610

Deus, Deus meus

Keely Borland, Bella Cox, Brendan Landes
Chase Peak, Abigail Stinnett & Cannon West
Sextet

At the Procession to the Altar of Repose in the Chapel

The clergy will process the consecrated sacrament from the Chancel to the Chapel. You are invited to enter the Chapel at the conclusion of this service for a time of quiet prayer and meditation.

Sung by all at the procession of the consecrated sacrament to the Chapel.

Jacques Berthier



On Processing Consecrated Sacrament to the Chapel

When the Sacrament is to be reserved for administration on Good Friday, it should be kept in a separate chapel or other place apart from the main sanctuary of the church, in order that on Good Friday the attention of the congregation may be on the bare main Altar. If desired, the sacrament may be reverently carried to its place of

reservation immediately following the Stripping of the Altar. Any devotional activities should not distract from the principal focus on the proper liturgies of Maundy Thursday and Good Friday.

There is no dismissal on Maundy Thursday.

You are welcome to remain in prayer for a time at the conclusion of this service.

*Please depart in **silence**.*

Holy Week

Good Friday

Friday, March 29

8:30 a.m. (With Communion | *Chapel*)

12:00 p.m. (Stations of the Cross | *Monroe Park*)

3:00 p.m.* (Choral | *Church*)

Lenten Daily Morning Prayer concludes on Good Friday, March 29th.

Easter

The Great Vigil of Easter*

Saturday, March 30 | 7:30 p.m.

(Choral | *Church*)

Easter Day, Rite One

with Brass Quintet

Sunday, March 31 | 9:00 a.m.

(Choral | *Church*)

Easter Day, Rite Two

with Brass Quintet*

Sunday, March 31 | 10:30 a.m.

(Choral | *Church*)

*Livestream Available

Complimentary parking is available in the VCU W. Main Street Parking Deck for all Holy Week & Easter services.

Please use the parking instructions in each respective service bulletin to redeem your parking.

The Parish Office will be closed from April 1st - April 5th, 2024.

Complimentary Maundy Thursday Parking

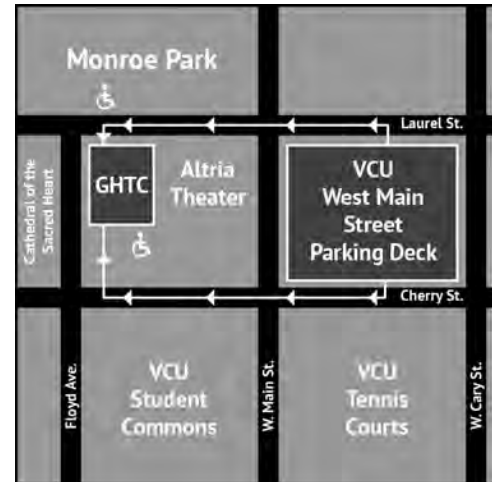
(Virginia Commonwealth University W. Main Street Parking Deck)



Validation Number: WM-1211

Expiration date: 03/28/2024 11:59:59 p.m.

QR code only valid today, Thursday, March 28th.



VCU W. Main Street Parking Deck Instructions

1. Enter the parking deck from N. Laurel Street or N. Cherry Street.
2. At the parking gate arm, press the button to receive a ticket.
3. Park in any available space in the deck.
4. After visiting Grace & Holy Trinity, exit the parking deck in your vehicle and scan your parking ticket into the machine at the parking gate arm.
5. When the machine asks for payment, hold the QR code to the scanner.
6. The machine will scan the code, accept it as payment, and the parking gate arm will raise in order for you to exit.

**If you need assistance, press the "i" button at the gate and someone will assist remotely.*

Church Staff

The Rev. Gregory Bezilla, *Priest Locum Tenens*
The Rev. Paul Evans, *Associate Rector*
The Rev. Stephen Y. McGehee, *Priest Associate for Pastoral Care*
Stanley M. Baker, *Assistant Choirmaster & Organist*
Roland Boone, *Sexton*
Judy F. Bowman, *Financial Secretary & Administrative Assistant*
Tyler Brady, *Communications Associate*
Dr. Elizabeth Melcher Davis, *Choirmaster & Organist*
Lauren Frazier, *Parish Administrator*
Kate Given, *Director of Formation*
Barbara Hobson-Simpson, *Receptionist*
Kyle Reed, *Communications Associate*
Abigail Stinnett, *Children's Choir Director*

Vestry

Meredith McGuire, *Senior Warden*
Chuck Bleick, *Junior Warden*
Mike Joyce, *Treasurer*
Mary Ann Blankenship, *Register*

Jane Carlson, Judy Carlson, Maurice Cole, Lisa Dawson,
Dan McNamara, Marshall Morton, Mason New, Brad Sauer,
Nick Sollog, Fielding Williams & Kathy Wommack

Grace & Holy Trinity Church

an Episcopal parish on Monroe Park



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